This letter acknowledges that

Prof. Dr. Ketut Artawa

participated in the

First Malay Semiotics Seminar

at Leiden University and successfully presented his paper entitled

Balinese in Public Spaces in the Context of Tradition and Globalization:
A Linguistic Landscapes Study in Kuta Village

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ABSTRACT

Balinese oral tradition is very strong and unique due to its complexity and sacredness. The most obvious known Balinese oral tradition is mantra, kidung and kakawin. These traditions are only mastered by those who committed to learn them seriously, because all written sources of those traditions were originally written in Balinese Scripts known as anacaraka.

This study is aimed to investigate the presence of Balinese Scripts in public spaces in Kuta village as part of tradition and globalization. In this globalization era, tourism industry development has changed the environment face of Kuta into multilingual spaces. But, unfortunately, it was found that Balinese Scripts only use in traditional spaces in which it was marginalized by others (Mulyawan, 2017b). In 2018, in order to preserve the local tradition and identity, Balinese Government issued a regulation that oblique all outdoor signs in public spaces should put Balinese Scripts transcription above their Latin words.

The research finding showed significance proves that through the power of authority, Balinese language and Scripts have begun to gain their position in public signs, not just represented as a tradition but also as a local identity in international market shares. All traditional signs, such as temples name, cemetery, and local buildings use Balinese language and Scripts. Besides, almost all commercial signs of 4-star and 5-star hotel and restaurant along the main streets used Balinese Scripts transcription above their Latin names. These indicate that Balinese tradition has survived from globalization in Kuta.

Key words: linguistic landscape, Balinese, Kuta, outdoor signs.
INTRODUCTION

In the last few decades, Kuta village in Bali has experiencing a great change of its landscapes. Based on statistics report, in the last decade there were 100% increased of shop and hotel from 3,315 buildings in 2007 to 7,059 buildings in 2017. This increase of tourism facilities automatically followed by the flows of migration to Kuta village from neighbouring area and province. The population of Kuta village has increased 50% in the last decade from 11,485 people to 17,149 people. Besides the landscapes, local ideology also shifted from farmers and fisherman way of life into capitalism of tourism industry. This is proven by the total people who worked in tourism industry is more that 75% of total population which reach 13,017 people. As stated by Giulianotti and Robertson (2007: 2), the development of tourism industry will surely followed by effect of globalization which always endangered the locals

The most visible changes of landscapes in Kuta village is shown by the presence of outdoor signs along the main roads. These outdoor signs were the representation of commercial service facilities provided to accommodate the need of tourist (Mulyawan, 2017a: 8). As these outdoor signs were dedicated to international tourist, the use of the language is mostly in English, whereas Balinese Language is only used in temple names, cemetery, and Bale Banjar, which indicates that Balinese Language is marginalized by foreign languages (Mulyawan, 2017b: 87).

Picture 1. Raya Kuta Street in 1983 (above) and present day (below) (Source: http://muslimbalitours.com/koleksi-foto-foto-pantai-kuta-tempo-dulu.html)
In order to conserve and preserve the local language in Kuta village, the people should use Balinese in active communication, because the survival of local language can be seen from the use of the language in public (Majidi, 2013: 37). The most easiest and visible way to make local language visible to the public is through the use of Balinese Language and Scripts in outdoor signs.

THEORETICAL BASIS

The study of outdoor signs is known as the study of Linguistic Landscapes (LL) that initially proposed by Landry and Bourhis (1997). They refer LL as “the visibility and salience of languages on public and commercial signs in a given territory or region”. Furthermore they divided the function of LL into informative and symbolic functions. Informative function refers to the function of LL as a media of information and commercialization. Symbolic function served deeper function as the symbolic representation of language status and power within the region. The analysis of symbolic function will give the insight position of certain language in certain territory.

Following study showed that LL is not only about the language use in public sphere but it is also involving the reflection and language status of the given territory as well as the social and cultural condition of the society (Gorter, 2006: 2; Cenoz and Gorter, 2006: 67-68; Ben-Rafael E. et al., 2006: 7; Moriarty, 2014). Apart from the language use, the material used in outdoor signs
also indicate the influence of local material in the territory. Mulyawan (2019: 47) identified the material of outdoor signs into vernacular designs and modern designs. Vernacular (local) designs are signs that use stone or timber/log/wood as their material and modern designs are signs that use other/modern material such as plastic, qualibright, iron or stainless.

Further analysis of LL symbolic function has led many research which placed outdoor signs as the corpus data with multi disciplinary approach. In Israel, Ben-Rafael et.al. (2006) discovered that Hebrew-English outdoor signs prevail in Jewish community’s territory; Arabic-Hebrew outdoor signs in Israeli-Palestinian community’s territory; and Arabic-English outdoor signs in East Jerusalem territory. Huebner (2006) found the evidence of a shifted language use in Bangkok from local Chinese to English as the major language of outdoor signs. Akindele (2011) discovered the fact that outdoor signs were the representation of multilingualism of local Setswana, English and Chinese as the result of economic activities and globalization in the city of Botswana.

As the aspect of authority, this study put the Bali’s Governor Regulation no. 80/2018 as the legal reference to show the relation between conservation process with power of authority. This regulation was issued on September 26, 2018 with the title Pelindungan dan Penggunaan Bahasa, Aksara, dan Sastra Bali Serta Penyelenggaraan Bulan Bahasa Bali (Protection and Used of Balinese Language, Scripts and Literature, as well as, the Implementation of Balinese Language Month). The focus of this regulation will be on Chapter IV, article 6, point 1(a) upto 1(i), as follows:

**BAB IV (Chapter IV)**

**PENGGUNAAN AKSARA BALI (The Use of Balinese Scripts)**

**Pasal 6 (Article 6)**

(1) Aksara Bali wajib ditempatkan di atas huruf Latin dalam penulisan nama: (Balinese Scripts is mandatory to be placed above Latin Scripts in the writing name of):

- a. tempat persembahyangan umat Hindu; (Balinese temples;)
- b. lembaga adat; (customary institution;)
- c. prasasti peresmian gedung; (building inauguration inscription;)
- d. gedung; (building;)
- e. lembaga pemerintahan; (government institutions;)
- f. lembaga swasta; (private institution;)

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MATERIAL AND METHODS

The study was conducted in Kuta village on February to April 2019. Kuta Village was chosen as research location because of it status as international village which highly influence by the effect of tourism globalization. The data was collected through participant observation method with pothographic technique (Kothari, 2004:7). The data were collected through out 6 main streets in Kuta village, namely Kuta Main st., Bakung Sari st., Buni Sari st., Kartika Plaza st., Pantai Kuta st. dan Legian st.

As the aimed of the study to investigate the conservation of Balinese Language and Scripts in public spaces after 6 (six) months of the issued of the Governor regulation no. 80/2018, all data that have been collected was compared to the previous study before the regulation was issued. The comparative data was published by Mulyawan in 2017.

FINDING AND DISCUSSION

Kuta village is located in Kuta district, Badung regency Bali province. Kuta district is divided into three sub-districts, namely North-Kuta sub-district, Kuta sub-district and South-Kuta...
sub-district. North-Kuta has six villages, they are Kerobokan Kelod, Kerobokan, Kerobokan Kaja, Canggu, Dalung and Tibubeneng; Kuta sub-district has five villages, namely Kuta, Legian, Seminyak, Tuban, and Kedonganan; and South-Kuta sub district has six villages Benoa, Jimbaran, Kutuh, Pecatu, Tanjung Benoa and Ungasan.

Kuta village is divided into 13 local sub district known as Banjar, they are Banjar Temacu, Banjar Pelasa, Banjar Pemamoran, Banjar Pengabetan, Banjar Pering, Banjar Pande Mas, Banjar Buni Sari, Banjar Tegal, Banjar Teba Sari, Banjar Jabe Jero, Banjar Anyar, Banjar Segara and Banjar Mertha Jati.

![Bali Map](image)

**Picture 4. Kuta Village**

The finding showed that there were 2,412 signs along the main street of Kuta. The most signs accrued was in Kuta Main st. with 650 signs (26.95%) since it was the longest street in Kuta. This finding was doubled from previous study in 2015 (Mulyawan 2017; 2017b) with only 1,132 signs.

<table>
<thead>
<tr>
<th>No</th>
<th>Street Name</th>
<th>Left side</th>
<th>Right side</th>
<th>Total</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kuta Main st.</td>
<td>295</td>
<td>355</td>
<td>650</td>
<td>26.95</td>
</tr>
<tr>
<td>2</td>
<td>Pantai Kuta st.</td>
<td>188</td>
<td>388</td>
<td>576</td>
<td>23.88</td>
</tr>
<tr>
<td>3</td>
<td>Kartika Plaza st.</td>
<td>183</td>
<td>198</td>
<td>381</td>
<td>15.80</td>
</tr>
</tbody>
</table>
4. Bakung Sari st. 121 246 367 15,22
5. Legian Main st. 161 111 271 11,28
6. Buni Sari st. 100  66 166  6,88

TOTAL  1,047 1,365 2,412 100%

Table 1. The Data of the Study

In term of the language used, the data showed that there were 76 signs use either Balinese Language or Balinese Scripts with or with out other language combinations. This fact showed that there were increasing number of the use of Balinese Language and Scripts from previous study in 2015 (Mulyawan, 2017b) with only 43 signs. Although the numbers of the increasing points only 33 signs, but this is very important, since it is only 6 (six) months after the Governor’s Regulation was issued. Besides, the increasing number were the use of Balinese Language or Scripts in private and commercial signs which were intially 0 (zero) in 2015, by which Mulyawan (2017b) refered that Balinese were marginalilzed and not yet to be glocalized because there were no private or commercial signs use Balinese Language or Scripts.

<table>
<thead>
<tr>
<th>No</th>
<th>Language Used</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pure Balinese</td>
<td>26</td>
<td>1,1%</td>
</tr>
<tr>
<td>2</td>
<td>Balinese + Indonesian</td>
<td>21</td>
<td>1%</td>
</tr>
<tr>
<td>3</td>
<td>Balinese + English</td>
<td>29</td>
<td>1,2%</td>
</tr>
<tr>
<td>4</td>
<td>Indonesian</td>
<td>528</td>
<td>21,8%</td>
</tr>
<tr>
<td>5</td>
<td>Indonesia + English</td>
<td>359</td>
<td>14,8%</td>
</tr>
<tr>
<td>6</td>
<td>English</td>
<td>1,245</td>
<td>51,6%</td>
</tr>
<tr>
<td>7</td>
<td>Mix of Visual</td>
<td>204</td>
<td>8,5%</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>2,412</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 2. The Language Used

Pure Balinese refers to the all signs that use Balinese Language in Balinese Scripts. These signs are signs of temple and cemetry as a vital local identity in Kuta village. As for Balinese combination with Indonesian or English refers to the signs that use Balinese Language with Latin scripts or Indonesian/English Language with Balinese Scripts transcription. Furthermore, signs that used Indonesian/English Language with Balinese Scripts transcription have undergone certain adaptation of Balinese voice transcription. It means that the Indonesian/English is not alfabetically transcribe in Balinese Scripts but they have been modified to Balinese speech system. For instance the word ‘Hotel’ is not written as H O T E L in Balinese Scripts but it has been modified into O T E L, since there are no voiced-H in Balinese Scripts.
Other example is the use of double consonant or double vowel is written as single letters in Balinese Scripts following its sound as one sound e.g. word INNA is written as INA in Balinese Scripts. In short it can be said that Balinese Scripts transcription of Indonesian and English is voiced transcription or written as it is spoken in Balinese voice.

Picture 5. Data of Pure Balinese (Name of Temple and Cemetery)
CONCLUSION

Based on foregoing discussion it can be concluded that authorities intervention in promoting and preserving local identity by Law’s enforcement (regulation) is very effective. This is proven by the increase of the use of Balinese Scripts in public space especially in private and commercial signs.

REFERENCES


